

CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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From the Imperial Magazine.

ON THE TENDENCY OF WORLDLY, AND THE TRIUMPH OF CHRISTIAN PRINCIPLES, COMPARED.

Mr. Editor,

Sir.—It is not a prevailing characteristic of
human nature, in whatever station of society,
to covet poverty and obscurity, rather than to
accept, when presented, the glare which
wealth diffuses, and the honours which genius
has won. It is repugnant to the feelings and
instincts of our nature. It is contrary to the
evidence of experience, the dictates of
selfishness, and the bias of the inclination.
The motives which stimulate action and
rouse industry, are numerous and diversified,
as inclination may lead, or necessity enforce.
The influence which almost insensibly actuate
our desires, moderate their exuberance, and re-
strict their aberrations, are various; derived
partly from nature, in those minds that are sus-
ceptible of feelings at once vivacious, and vol-
atile, but gain an additional strength by the
concentrated rays which education dispenses,
and the force which competition produces and
engenders. That which excites and absorbs
nature, or of vice or virtue, is not a season, its
most active, and to diligence the most persev-
ering, which no difficulties can impede, nor
labour retard. Then we approach it with an
intensity, with a cherished fondness, heighten-
ed but not impaired, by the dangers which in-
fest our way, and the obstructions which di-
minish our progress. Thus nature coincides
and co-operates with the habitual tendencies
superinduced by education, on a mind not pre-
occupied by higher motives, or more virtuous
attachments.

This passion and indeed all the passions, are
right and laudable when not insulated and apart
from their adjuncts, when enlightened and direct-
ed by a well-disciplined understanding, and guided
by the revealed will of God. It is when they
invade the dominions of reason, and acquire
a too powerful ascendancy over the mind,
that they defeat the purpose for which they
were intended, namely, to urge and stimulate
its powers above and beyond the quiescence of
ordinary action, and regular exertion; and that
they become vicious and hurtful. It is the pre-
dominance of some one single passion, but
more generally a combination of some restless
ones, directed to wrong pursuits, and deleteri-
ous objects, which is so injurious and baneful
to the true interests of man individually, or the
good of society collectively. The advocate of
worldly principles would encourage and culti-
vate, in the youthful aspirant, the germ
of those passions, which, in future life, are to
distinguish the rising man, and to mark his way
by exploits and bravery, triumph and contest.
Whatever can be attained by power, or gained
by cunning and artifice, howsoever it may
wrong and oppress the injured, he applauds and
commends, as the height and perfection of
character. These qualities of mind are, how-
ever, far from being indispensably necessary for
its ornament and decoration. They are merely
its appendages, for splendour and show. They
are its external attire, and badges of ter-
restrial distinction; a good man may be desti-
tute of them, and a bad one have them in abun-
dant measure. Where these principles predominate,
and are carried out to a dangerous excess, they
are opposed to that peaceful serenity, which
Christianity commands and imparts. But
here the writer would not wish to be misunder-
stood; Christianity does not extinguish the pas-
sions; it only moderates their ardour, and com-
pares their general; it brings them under
the guidance of high and holy principles, and
the immediate direction of their pole stars on
earth—reason and conscience.

The man of the world, and the man attached
to religion, are totally different characters;
there is an equal aversion on either side, to
adopt the practices of the one, and to follow the
pursuits of the other. They are each of them
guided and impelled by their respective lead-
ers, the appellation of whose name they bear,
and their decisions are esteemed as sacred and
inviolable. Religion tells the Christian, that
the uncontrolled influence of desire, and the
unbiased operation of passions, which we have
been attempting to describe, are unbecoming to
his nature and genius. It forbids that thirst for
fame, that ambition for glory, and that intense

solicitude for acquiring wealth and power, when
made the ultimate design and scope of attain-
ment, the pervading principles of the actions
and life; instead of occupying a subordinate
place in the system of conduct, a mere sub-
sidiary station in the plan of pursuit.

The peace-making charities which Christianity
acknowledges and recommends, are mild
and benign, the very counterpart of harshness
and severity, in their applications to the con-
cerns of ordinary life. They are the best sys-
tem of rules, and the sublimest of morals, for
tranquilizing the animosities of nations, for
diffusing peace and harmony in general society,
and for exterminating disorder and contention
from the bosom and dwelling of man. The first
principles of worldly morality and political pru-
dence, are diametrically opposite to those ben-
eficial maxims which Christianity inculcates;
the commands of the one are founded on the
broad basis of universal benevolence, and ben-
ignant kindness; those of the other, are built
and upreared on the superficial principles of
political sagacity—fear of insurrection, and
dread of massacre, the success of a code of
laws whose treatment is coercive for the protec-
tion of property, and the preservation of life.

The precepts of Christianity are practical,
and extend to the conduct and life; those of
the other are only verbal—their application to
particular classes of men being evaded, their
strictness altered and modified. In the con-
cerns of active and commercial life, there are
the Christian's never failing directory. From
these high and elevated principles, his gener-
osity and integrity make him appear available,
and worthy of imitation, his virtue and probity
lovely and attractive. What duty requires, re-
ligion enjoins, and conscience dictates, he pur-
sues with ardour, and accomplishes with persev-
erance. In whatever difficult posture, or try-
ing situation of affairs he may be placed, he is
actuated by virtuous intentions, and well mean-
ing sincerity is the spring of his actions. His
unimpeached veracity and unblemished hon-
our, which are neither disgraced by power, nor
debased by ambition, all admire, though but
few will imitate. In our times, as character
becomes developed, and its evolutions are dis-
closed, the world, in the end, seldom errs in
colouring the shade which, for a season, its re-
flecting mirror has thrown upon its surface.

All virtuous minds are modest and unassuming; this arises
from a consciousness of defect, an assurance
of defilement, in the eyes of infinite purity.
The other courts publicity, and ostentatious-
ly displays his worth, and exhibits his requi-
sitions. Wealth and fame are the main objects
of which he is in pursuit. Present applause,
and the admiration of posterity, are what in-
flate his soul with a vain and restless ambi-
tion. He wishes to gain an eminence, to at-
tain distinction above his fellows; unheeded
of the means used, or the mode adopted,
whether they be nefarious or just; or involve
him in present misery, and in future guilt. If
he can escape with impunity, he is not over-
scrupulous about the accuracy of his state-
ments, or the truth of facts, in traducing and
defaming the character of his neighbour, and
imputing his actions to a bad crime stained
motive. Hence, his conduct being equivocal,
he is hourly perplexed and disturbed, agitated
and alarmed, by anxieties and fears, at any
inquiry made to penetrate that veiled and cau-
tious obscurity thrown over his exterior depic-
tion, to avert the public inquisition and search,
lest he be detected and disgraced. The hid-
den monitor of the breast, the still small voice
within, at every fresh amount of crime, and ac-
cession of guilt, revives its menacing terrors,
roars its awful thunders and flashes its awak-
ening lightnings, unless he be so hardened and
obdurate, and engrossed by the plans and oc-
cupation of the present life, that nothing can
awaken him from his soporific habits and inclina-
tions, but the solemn trumpet of Him who shall
call the residents of the tomb from their long
and unbroken sleep. A conviction of guilt,
and the solemn consequences so intimately con-
nected therewith, are the bane of human enjoy-
ments, the destroyers of peace and quiet, and
happiness. A state of uncertainty, alarm, and
suspense, is incompatible with the existence
of positive happiness, and the unalterable laws
of a reasonable and accountable nature, which
requires that its object be permanent and abid-
ing, or otherwise it pines in destitution, and
withered dies.

But what can we expect from such maxims
as these, for a foundation of morals, which, by
a law, that is in operation amongst them, called
necessity, teaches us "to eat and drink, for
tomorrow we die,"—to "love the world, and
the things of the world,"—to "mind earthly
things," and consequently, "where our treas-
ure is, there will the heart be also."

The injunctions of religion are as much su-
perior to these, as the effulgence of the sun ex-
ceeds the glimmering of a candle, or the im-
mensity of ocean the dimensions of a diminutive
river. The sentiments which religion emphati-
cally enforces, and issues as imperative on her
followers, are to "set the affections on things
above,"—to "lay up treasures in heaven, where
neither moth nor rust doth corrupt,"—to "take
no thought for the morrow, sufficient for the
day is the evil thereof,"—to "have a building
of God, an house not made with hands, eternal
in the heavens." These declarations of inspi-
ration are radically and essentially different
from the aphoristic language of the worldly

code; they differ as much in elevation of
thought, and purity of morals, as in spirituality,
and heavenliness of aim.

The antipathy of worldly men to religion,
very often arises from ill informed notions con-
cerning its leading peculiarities, its distinguish-
ing features and prominent outlines. Religion
is esteemed by them as the extinguisher of all
that is noble or refined in human character, and
not as the increaser of the happiness of man,
or the multiplier of his joys. They look upon
religion and its dogmas, as the depresser and
contractor of the high born powers and capaci-
ties of the human spirit, as that which fetters
its energies, and imposes an embargo upon
their exertions, without directing them to an
object worthy their dignity, and adequate to
their ultimate destination. They suppose
Christianity to be a religion that fills the ideas
of those who embrace its faith, with monastic
gloom and morose melancholy, by the sombre
realities it discloses, the views and pictures it
exhibits of the destitution of man, and the de-
plorable miseries attendant on his condition.
They think it may be valuable and acceptable
to some persons, such as monks, and ascetics,
to attend its austerities, and meditate on its an-
nouncements, but quite inconsistent with the
scenes of active life, or the laws of polished so-
ciety. To the poorer classes, "men of low
degree" they think it may be useful in those
particulars, wherein it comports with their
system, and confirms their opinions, while it
indicates a rightful subordination of rank, and
cheerful subjection to rulers and governors.
They allow, that it may have a good tendency
to sober their passions, to civilize their man-
ners, and to rectify their superstitious delusions,
which, in former times, were so prevalent
amongst them; but to its higher operations,
its sublimer productions, they neither give cre-
dence nor belief. They view religion through
a false and indistinct medium, as inimical to
true enjoyment and rational happiness, without
considering that it is a perfect solace in lan-
guage; for religion will ennoble the mind where
it makes its abode, and open to it objects,
brighter and fairer than can be presented by
any other channel of communication, will lead
into a region of happiness and felicity, unlim-
ited by time, and unbounded by space, which
unassisted philosophy could not have explored,
nor reason have discovered; and extended
sphere, in which deeper and more
knowledge of immortality, and exalted in the
diator, through clemency may be obtained from
the offended Governor of the universe, will en-
lighten the understanding, and instruct the rea-
son; refine the imagination, and inform the
judgment; expand the ideas, and elevate the
affections, to a higher tone, far beyond the ac-
customed limits. Religion will never lose any
thing by comparison with the world, whether
we view their respective merits in raising man
in the scale of enjoyment, in life or in death, as
his conduct on earth, or his guide to immor-
tality.

When the influence it emits are practical,
and its operations abiding, it becomes the con-
solator and sustainer of man, under exigencies
the most painful, under calamities the most
distressing, bereavements the most heartrend-
ing, disappointments the most soul subduing,
of which it is possible to form a conception, or
realize an estimate. We may see abundant
confirmation of this remark, in the character
and life of Christian martyrs, men valiant for
the truth, men who have met adversity in her
harshest form, suffering in the most excruciat-
ing torture, and death in its most terrific atti-
tudes. We may observe, that he who reposes
his trust in God, and relies on the promises
made to penitence, has a principle on which to
rest, and a vitality within him that will remain
unmoved by death, and unimpaired by the rapid
march and silent lapse of time. It was this
sacred religion which is transmitted to us, that
was the support and consolation of the holy
and magnanimous apostle, when bound to
Jerusalem, in prospect of tortures, imprison-
ment, and death; and which was his comfort
and guide "in weariness and painfulness, in
watchings often, in hunger and thirst, in fast-
ings often, in cold and nakedness."

Those are not the ravings of fanaticism, or
the sayings of a man ignorant and uneducated
in human learning, and in the existing philo-
sophy of the times, and incapable of comparing
the faith which he embraced, with the one re-
jected and despised. The apostles, as well as
numbers in the after history of the church, in
vindication of their principles, braved death, and
remained unawed by the most excruciating
punishments that human invention could de-
vise, and equanimity that astonished their per-
secutors, and surprised their enemies. These
illustrious men were inspired by the same
hopes, and animated by the same prospects,
and sustained by the same soul enlivening
Spirit, that is offered for the acceptance of the
meek and lowly Jesus, in pursuing the same
toilsome journey, and prosecuting the same ar-
duous career. These blessed and holy feel-
ings, this sacred unction proceeds not from
any earthly source, neither from the frigidity
of stoical apathy, nor the pride of philosophical
bravery; it is the gift of God, an emanation
from his own exhaustless fulness.

Christian greatness in death can only be
sustained by a large infusion of practical reli-
gion. Worldly principles, combined with an
inextinguishable desire for fame, might im-
pregnate the dying spirit of a Socrates, with a
rash and fatal heroism, when immersed in the

darkness of nature, unaided by a better light;
but it can never produce specimens of that
"joy and peace in believing," which have mark-
ed the exit of many pious and devoted Chris-
tians; it can give no prospect and firm assu-
rance of the mansions of the redeemed, "the
city of the living God;" it can give no certain
testimony of the reunion, and delightful com-
panionship of good men in a future and happier
state.

From the Columbian Star.

CHARACTER OF THE EARLY AMERICAN BAPTIST PREACHERS.

The earlier teachers of religion among the
Baptists of this country were men whose names
will be perpetuated with lasting honors. The
simplicity of their lives, the singleness of their
aims and purposes, the noble integrity and in-
dependence of character which they at all times
exhibited, coupled with their honest love of
liberty, both civil and religious, must commend
them to the unaffected regards of posterity.
Their minds possessed a cast of boldness and
originality well suited to the enterprise which
the incidents of our early history invited; and
their high devotion to the cause of their divine
Master, found an ample scope for exercise
amid the crude and growing elements of that
society in which their lot was cast. To cherish
a becoming respect for their memory, and to
record their manly, unsophisticated virtues,
will not be deemed incompatible with the of-
fices and obligations of their descendants.
Such an attempt will be considered the more
justifiable, when it is remembered that these
worthies have left behind them few monuments,
other than the common denomination of that
large religious body of which they were the
strenuous advocates, and the successful found-
ers. Should their memory escape that apathy
of oblivion which awaits the ordinary deeds of
humanity, it must be owing to the justice which
the present generation awards them. Should
they be destined to live in the recollection of
future ages, it must be through the vigilance
which the gratitude of the present age exerts,
in rendering legible, as far as possible, those
dim and faded notices which already hasten to
oblivion.

It may not comport with the fancy of modish
times to look back upon the uncouth costume,
and homely style of a former period. Depart-
ed merit is often supplanted in our memory by
the lowly and commonplace demands of the
present. The early American Baptists, however,
approving suffrages are thus gradually with-
drawn from the mighty dead, and accorded to
the reiterated solicitations of living aspirants.
A superstitious veneration for human names
should not have a moment's place in any dis-
creet mind. But, betwixt such a veneration,
and sheer forgetfulness, there is surely an im-
portant medium; and the wisdom and the vir-
tue which we should exercise towards our pre-
decessors, must lie in tracing in all those steps
upon which truth and rectitude have conferred
their sanction, and in the rigid avoidance of
those which tend to confusion and evil work.

It should be remembered, that when our
earlier ministers began their intrepid course of
pious teaching, this land of subsequent freedom
and perfect toleration was not prepared to wel-
come their benevolent and self-denying efforts.
Along with the first emigrants to these Ameri-
can colonies, there came a strong leaven of the
fierce bigotry and proscriptive intolerance
which still existed in the old world. The reli-
gious denominations which had obtained a prior
influence, were disposed to regard the Baptists
with an evil eye, and to interpose every pos-
sible hindrance to the prevalence of such a
name. Opposition, not merely in the form of
argument, but in the more potent and menacing
logic of prisons and penalties, was arrayed
against these reputed innovators. Even in
those places where they were not assailed by
the stern veto of force, their ministry met a
thankless reception, and their persons were ex-
posed to all the acrimony of contumacious in-
vective. The communities to which they could
obtain access, were but ill affected to the self-
subduing and humbling doctrines that they ev-
erywhere promulgated. Besides this, the large
number in the scattered and various popu-
lation of the country were either wholly unedu-
cated, or else infected with a wild licentious-
ness of manners, which held out a misera-
ble promise to the labors of Christian mission-
aries. To dangers and difficulties of this sort,
the character and qualifications of our early
ministers presented a bold and firm resistance.

First. They were men of strong natural abili-
ties, of that kind of mental cultivation which is
chiefly practical, of ready wit and bold delivery,
and, without, of much decision of character.
They resembled officers educated upon the
field of action. No time had been wasted in
needless speculations and fine-spun theories.
All their attainments were adapted to immedi-
ate use, and their resources were directly avail-
able in the accomplishment of important ob-
jects.—They carried with them none of the pe-
dantry of the schools, while their clear natural
eloquence, rough with points and unpolished,
fastened upon the hearts of their hearers, and
wrought powerfully in their conversion. An
incident in the ministry of the Rev. EDWARD
BOTSFORD, related in Benedict's History, illus-
trates with much force the preceding remarks:

"In the parts of Georgia where Mr. Bots-
ford labored, the inhabitants were a mixed mul-
titude of emigrants from many different places;
most of them were destitute of any form of re-

ligion, and the few who paid any regard to it
were zealous churchmen and Lutherans, and
violently opposed to the Baptists. In the same
journey in which he fell in with Mr. Savidge,
he preached at the court-house in Burk county.
The assembly at first paid a decent attention;
but, towards the close of the sermon, one of
them bawled out, with a great oath, 'The run
is come.' Out he rushed; others followed;
the assembly was soon left small; and, by the
time Mr. Botsford got out to his horse, he had
the unhappiness to find many of his hearers in-
toxicated and fighting. An old gentleman came
up to him, took his horse by the bridle, and in
his profane dialect most highly extolled both
him and his discourse, swore he must drink
with him, and come and preach in his neigh-
borhood. It was now no time to reason or re-
prove; and as preaching was Mr. Botsford's
business, he accepted the old man's invitation,
and made an appointment. His first sermon
was blessed to the awakening of his wife; one
of his sons also became religious, and others in
the settlement, to the number of fifteen, were
in a short time hopefully brought to the knowl-
edge of the truth, and the old man himself be-
came sober and attentive to religion, although
he never made a public profession of it."

An anecdote which we have heard respect-
ing the veteran SAMUEL HARRIS, sometimes
called the *Apostle of Virginia*, affords an addi-
tional verification of our representations. A
part of a company to which he was once preach-
ing drew off to a little distance, and began,
with much disorder and noise, to interrupt and
to distract the attention of those that remained.
Mr. HARRIS turned, and looked for a few se-
conds at the disorderly group, without uttering
a word. Then resuming his attitude, he raised
his voice, and said, loud enough to be heard
by the disturbers of the worship, "Never mind
those disorderly people. There are enough
going to Heaven without them." It is said the
disorder immediately ceased.

Secondly. Those master spirits who broke
through the sullen apertures which frowned
upon the early progress of our peculiarities
as a denomination, were ardently attached to
the principles of liberty. The movements of
our Revolutionary struggle had, from the first,
their firm countenance and strenuous coopera-
tion. Their influence was thrown into the
scale of independence, and a cool determination
to abide the issue of the conflict characterised
all their conduct. They had long felt justly
indignant at the insolent pretensions of those
religionists whom power had rendered uncon-
promising; many of them had groined in pris-
ons, and many had endured the still harder in-
dignities of corporal abuse. Thus circumstan-
ced, they were prepared to meet with applaud-
ing assent the first propositions of those bold
spirits that planned the Revolution. Religious
establishments exercised with lordly domi-
nation, restrictions upon the rights of conscience,
and pecuniary exactions for the support of an
assuming priesthood, was a discipline well ad-
apted to enslave the sound of liberty to Bar-
tists. Some of their most gifted men were
accordingly found, either as chaplains or offi-
cers, amid the firm ranks of those who were
resolved to be free.—They appeared to possess
a noble presentiment of the glorious results of
their toils and dangers. This American soil
stood to them as the field in which their senti-
ments and faith were to take deep root, and
where an ample increase would gladden their
hearts and reward their toils. They seemed to
be aware that freedom of religious inquiry
should have a sufficient guaranty, that the pride
of prescriptive distinctions in religion should
be abolished, that an equalizing system should
reduce all religious persuasions to the same
level, and that every trace of sectarian favor-
itism should be expunged from the civil code,
before they could stand upon equal ground
with others in the assertion of their views.
The sequel has proved that they judged rightly.
We, who can dispassionately read the monu-
ments which they assisted to erect, and who
occupy the field which their hardy enterprise
aided in making clear and equal, should learn
to appreciate the heritage which has been be-
queathed to us. Whilst we rejoice in seeing
new churches founded for the extension of
views endeared to us, whilst we contemplate
with delightful emotions the prevalence of in-
stitutions consecrated by the example of Christ,
let us not wholly forget the honored laborers
through whose instrumentality we are reaping
so rich a harvest.

ORATIONS FROM THE PULPIT.

"How shall we escape if we neglect so great sal-
vation?"

The attention of mortals was never summon-
ed to a more tremendous question. The mind
of man was never called to investigate a prob-
lem of deeper import. Say, you who neglect
the great salvation, can you solve this doubt?
Can you invent a substitute for religion, or find
a reasonable plea for treating it with disre-
spect? Can your ingenuity discover a way to
escape the consequences of wilful disobedience,
and final impenitence? Make trial now
of your resources; examine all the possible av-
enues and outlets by which the fearful effects
of unrepented sin, may be ultimately evad-
ed.

2. Do you expect to escape through some
opening made by remissness in the government
of God? This is an older error. The hope
that He would become slack concerning his
promise, was the delusive prop of human guilt,
in former generations. They flattered them-

selves that He would grow weary of the burden of his administration, and would therefore relinquish the just demands of his throne. But can you seriously entertain such a confidence? Have you not seen the rigid faithfulness with which he executes all his engagements? Before your eyes He is constantly extracting from the heavens the homage of obedience. He allows to the earth no mitigation of his requirements; and throughout his visible universe, he shows himself a master who never rescinds or modifies one of his laws. You may, therefore, then hope to escape through this outlet, when confusion is seen where orderly arrangement now prevails, when the great revolutions of nature are left lawless and uncontrolled, when the ocean and the land exchange places, and the sun falls retrograde in the heavens; or when

Everlasting fire shall yield to fickle chance, And Chaos Judge the strife.

Remember, that whilst the government of heaven is distinguished by kindness, it is also signified by exactness, that although the sword remains in its scabbard, yet it is not therefore blunted; and that the delay of punishment is not the abolition of justice.—What guilty spirit ever yet found the means of escape through such a door as this? Look back upon all the monuments of God's righteous providence, and see if you can find an instance. The small matter of tasting a little fruit in our first parents, could not escape; the lingering look of Lot's wife upon the plains of Sodom, was too much to pass without animadversion; the builders in Babel, though of all grades, from the highest genius to the lowest order of human intelligence, found no exception to the general confusion of tongues. Of the myriads who peopled the earth when the flood came only eight souls escaped, and they not by remission, but by special provision in the government of God. And how will you escape when the last desolating calamity sweeps over the earth? You will find every point in the administration of God guarded with awful vigilance. Not a flaw nor a crevice will appear in the tremendous munitions of his justice. How will you escape when that eye, before which death is naked, and hell has no covering, is forever upon you? How will you escape through remission in that Providence which adjusts the economy of insects, watches the falling sparrow, and pencils with nice regularity all the lines and fibres in the grass of the field?—C. Star.

From the Christian Watchman.

PERMANENCE OF RELIGIOUS CHARACTER.

The improvement of the age is in nothing so evident as in the increasing correctness of its estimate of character. In an age of chivalry, the burst of popular applause, was excited by the wild and romantic exploits of knight errantry. Later times have bestowed the wreath of fame for pre-eminence of intellect, though it were debased by vice, and devoted to indolence. But a wiser and more judicious era, looking no longer for excellence in military fanaticism or unprincipled talent, awards the meed of praise to the achievements of benevolence. It turns away from the splendour of perverted genius, and seeks for better contemplations in the pure light of virtue. That false and dangerous glare which has so long bewildered the world has vanished forever;—but from the opposite horizon, we behold kindling a mild and steady dawn, that awakens creation to loveliness, and calls into being, unnumbered forms of grandeur and of beauty. It is the Sun of our moral era, and already has it given the promise of a long and glorious day.

We hail, with gratitude, this pleasing event, as it brings unequivocal evidence of the extension of religious truth; and with it, explains much of Scripture prophecy with regard to the permanence of religious character. The estimate of such character is now founded on the best of principles. All the false ideas, which have either invested unhallowed pretension with the semblance of sanctity, or stripped from real worth, its claims to regard, are deservedly frowned upon. Nor is it longer thought, that the best qualities of the heart, are incompatible with the accomplishments of intellect. We have seen that refined feelings, virtuous sentiments, and pious affections have not only been harmoniously blended with genius and education, but have given them their peculiar worth. In every situation they have produced a delightful correspondence, and have reminded us of the noble edifice, whose tasteful column and lofty dome, are suited to the symmetry and elegance of its proportions.—Else why do we gaze with so intense an admiration, upon character, which has combined whatever is lofty in intellect and venerable in piety? And whence the deep and thrilling emotions which such character awakens? Is it not because we see intellect, that emanation of piety, which has too often been debased by vice, here ennobled, by having its errors corrected and its deficiencies supplied from its own proper and eternal source? Such are the associations, which linger around the memories of NEWTON and of HALE, of COWPER and of MARTYN, and teach us with so much emphasis, that

—Piety has found friends
In the friends of science; and true prayer
Has flowed from lips, wet with Castalian dews."

To this appreciation of the truly excellent in character, we rejoice that society has at length advanced; and since its highest honours are for the perfection of society to develop, what may we not reasonably expect when we break beyond the confines of the present and anticipate the brightness of the future; when the scenes of earth shall resemble those of heaven. To this result every thing is already tending. The mighty stream is rolling onward, which in its course will sweep away the rubbish of human corruption, and leave nothing remaining but the adamant of virtue. On it will be inscribed the triumph of principle, and the loveliness of truth.

Its own intrinsic excellence gives permanence to religious character. It needs not the shadowy appendages of artificial endowment to give it immortality, but contains in itself the elements of its own preservation. It stands unhurt amid the fluctuations of time, and rises in its own dignity, above every wave of sublimity. It supposes a temper of mind that is satisfied from itself!—that can penetrate the gloom which intercepts our spiritual vision and contemplate a world of brightness and of glory beyond it;—that even in the last dissolution of all things, when the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat,"

"Can o'er the ruins stand
And light its torch at nature's funeral pile."

The veneration of such character, as if instinctive in the human breast, may be sometimes discerned even in the vilest of mankind. There is in it so much that is collected, and noble and generous, that it awakens admiration, and impresses itself indelibly on the memory of the heart. By the happy combination of those virtues and graces which are embodied in the life of the good man, he is fitted alike to command respect and to inspire affection, and so imposing is his excellence, that we fancy him placed on an eminence, to which we dare not aspire. An impression so deep, is naturally enduring;—and it cannot be otherwise, than that the recollection of those virtues will glow vivid in other breasts, when he, who first exhibited them, shall be sleeping in the stillness of the grave.

When the good man dies, he drops his mantle on a thousand Elishas, who burn to emulate his spirit, and attain to the same high, or even higher standard of moral excellence. It is to this, perhaps, that we are indebted for the formation of much of elevated character, and by this means, a moral influence will be communicated to the latest generations. The end of the righteous is like the tranquil sinking of the sun, which after a cloudless and brilliant course, leaves a glory in its path, that awakens many, who had otherwise continued to slumber, and allures them to virtue, to piety and to Heaven.

He who is enriched with whatever is useful in knowledge, and excellent in morals, possesses the greatest weight and energy in action. Such character, though found in the humblest walks of life, is a flame that will burst, and open for its possessor a way to eminence and honour. Who are the men that have accomplished any truly great and philanthropic enterprises? look through the lapse of ages—look abroad upon the earth at the present day, and you will find them to be those, in whom have been combined a high degree of intellectual and moral worth. We know, indeed, that talent alone has done much. It is power; but divorced from virtue, it is power that distracts, and demoralizes and terrifies. It is the wasting sirocco, which spreads desolation in its course, and carries to every heart the chill of dismay.

This is the mild and cheering influence of the Sun, renovating a world in beauty, and making every bosom buoyant with gladness. We might then, for evidence of the durability of religious character, to the monuments of its sublime and benevolent achievements. The cannot look abroad, but it quickly rests upon something which revives the memory of such character, and imparts to it a genuine lustre. The immortality of WASHINGTON is seen in the peaceful repose of our golden fields, and in the splendid magnificence of our flourishing cities. It is heard in the murmuring of every rivulet, and in the din of cheerful and joyous labour. It comes wafted on every breeze, and is echoed in every song of freedom.—As long as science shall shed her gladdening influence on the intellectual world, will all the sublime conceptions of the Almighty's works be associated with the admired memory of NEWTON. While Philanthropy shall awaken a generous emotion in the human breast, will it contain there, the name of her HOWARD; and while religion pours celestial light on the dark and cheerless cells of moral death, Oh, how will the angel of mercy delight in honouring her WHITEFIELD, and in proclaiming with emphatic truth, that the righteous shall be had in everlasting remembrance!"

S. P. H.

THE CHARACTERS THAT DISLIKE FAITHFUL PREACHING.

One of these characters, who never bridled his tongue, observed to me, that he had not been troubled with a doubt of the safety of his state for fifteen years. Yet this man was in the habit of lying, charging his bills twice, and putting articles into them which his customers had never received. He was daily at the public house, railing against the best characters in the church. He delighted in railing against practical religion, to which his conduct proved him a stranger.

A second, who was intoxicated three or four times a week, was cruel to his wife and neglected his children, was continually complaining that I did not preach experimentally: that is, I did not preach his experience, as consistent with the character of a Christian.

A third left my ministry, as he himself informed me, because he found no encouragement to hope for mercy. He lived in adultery with his wife's sister; and has read the Bible twice, from Genesis to Revelation, in search of some passage to countenance his conduct. His last words to me were, "The meeting is too hot for me; I cannot stand it."

The fourth left me because when I preached against extortionate charges, the indulgence of pride, passion, lying and misrepresentation, swearing and scandal, he said I was personal in preaching.

A fifth complained that I was personal, because I remarked that drinking to excess was worse in a woman than in a man; charged me with personality, and added, "I am sure you meant me."

A sixth was offended when I preached against covetousness, and illustrated its fatal effects in the conduct of Judas: he was sure I aimed at him.—Cooke's Memoirs.

THE NECESSITY OF FORMING RELIGIOUS PRINCIPLES AT AN EARLY AGE.

As soon as you are capable of reflection, you must perceive that there is a right and a wrong in human actions. You see that those who are born with the same advantages of fortune, are not all equally prosperous in the course of life. While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honour; others of the same rank, by mean and vicious behaviour, forfeit the advantages of their birth, involve themselves in much misery, and end in being a disgrace to their friends and a burden on society. Early then, you may learn that it is not on the external condition in which you find yourselves placed, but on the part which you are to act, that your welfare or happiness, your honour or infamy, depend. Now, when beginning to act that part, what can be of greater moment than to regulate your plan of conduct with the most serious attention, before you have yet committed any fatal or irretrievable errors? If, instead of exerting reflection for this valuable purpose, you deliver yourselves up, at so critical a time, to sloth and pleasure; if you refuse to listen to any counsellor but humour, or to attend to any pursuit except that of amusement; if you allow yourselves to float loose and careless on the tide of life, ready to receive any direction which the current of fashion may chance to give you; what can you expect to follow from such beginnings? While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not these consequences extend to you? Shall you attain success without preparation, and escape dangers without that precaution which is required of others? Shall happiness grow up to you of its own accord, and solicit your acceptance, when to the rest of mankind it is the fruit of long cultivation, and the acquisition of labour and care? Deceive not yourselves with such arrogant hopes. Whatever be your rank, Providence will not for your sake reverse its established order. By listening to wise admonitions, and tempering the vivacity of youth with a proper mixture of serious thought, you may ensure cheerfulness for the rest of your life; but by delivering yourselves up at present to giddiness and levity, you lay the foundation of lasting heaviness of heart.—Blair.

A PREMIUM FOR A DISSERTATION.
The Board of Directors of the American Peace Society offer a premium of thirty dollars, for the best dissertation on the subject of a Congress of Nations, for the prevention of War, which dissertation shall specify the particular objects of the Congress, and the mode by which its stipulations must be accompanied with sealed papers, containing the name and address of the authors, with a signature or cypher on the envelope, to be sent, free of expense, to the office of David L. Dodge, Esq. 227 Pearl street, New York, before the first day of March next.

(Attest) A. G. FRASER, Rec. Sec.

Editors of religious and literary papers, and others disposed to favour the cause of peace, are requested to give the above an insertion in their periodicals.
N. B. John Griscom, L. L. D. the Rev. Elihu W. Baldwin, and the Rev. G. A. Fraser are the standing committee to superintend the publications of the Society.—N. Y. Obs.

SIR HUMPHREY DAVY.

The following testimony to the excellence of religion, is from the pen of Sir Humphrey Davy, the most celebrated natural philosopher now living.
I envy no quality of the mind, or intellect in others; no genius, power, wit or fancy; but if I could choose what would be most delightful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness—breathes new hopes when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all light; awakens life in death, and from corruption and decay call up beauty and divinity; makes an instrument of torture, and of shame, the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, the sensualist and sceptic only view gloom, decay, annihilation, and despair!—N. Y. Obs.

A NEW ERA.

Christians, what means it, that the Church is awaking to the duty of conveying the Bible to all, and of carrying Tracts to all; and, by every means which can be devised, offering the message of the Gospel to all? What means this new sense in the hearts of thousands, that the Gospel is a MESSAGE, that must be carried and delivered to all without delay—that is not merely to be proclaimed in pulpits, and looked up in Bible and Tract Depositories, but to be carried and tendered to men who will not come after it, in their own places of abode? Are these not fruits of the motions of the Spirit? And is not God waiting to be gracious? Let us beware how we resist motions, and grieve away the Heavenly Messenger. Let us follow with the tenderest concern and the most filial obedience, wherever he would lead. His call is "Now." Let us not offend the blessed friend of our hearts by saying, "Go thy way for this time!" Let us come up steadfastly and with unshaken confidence to the discharge of duty, that God may bless us, and when he calls for us, we may be found laboring for him.

In Suffield, Conn. there have been added by baptism, to the 2d Baptist Church, between 60 and 70, on profession of faith in Christ; prospects are yet favourable.—In Southwick, Mass. God is riding in the chariot of salvation. The number of converts I know not; about 35 have been baptized as in primitive times; the work is still going on.—Some mercy drops have fallen upon Westfield, and Springfield. The fields are white already to harvest.—Lord send forth labourers. C. PHILLES.

CHRISTIAN SECRETARY.

HARTFORD, JULY 11, 1829.

IMITATION OF CHRIST.

The reader may find an interesting notice of this work, on the last page of this paper; and we think the time of the Editor was well employed, in preparing it for the press. The diamond might lie useless, were it not disrobed of its unpolished exterior, by the skill of the artist. There are doubtless treasures of a literary and moral kind, of much more value than the diamond, which need the skilful hand of the scholar and the Christian, to take them from their recesses, and present them in a modern dress, for the benefit of the present and succeeding generations.

The publishers of the work above mentioned, have printed it from stereotype plates, and presented it in a very neat dress; and it will doubtless receive, as it well merits, an extensive circulation.

DISTRIBUTION OF TRACTS.

The reports from several distributors of Tracts in New-York, in the last Tract Magazine, are very encouraging; and induces the belief, that this mode of doing good will be greatly blessed. Few families, it is stated, refused to receive Tracts; some eagerly sought them. Probably some families who will be visited by the distributing committee, very seldom, perhaps never, attend places of worship on the Sabbath; and, although they dwell in a city in which much light shines, they are in darkness as regards spiritual vision. By these messengers, light may be communicated, and be blessed to the awakening and salvation of souls.

The form of the Columbian Star, published at Philadelphia, has been altered from folio, to imperial octavo; 16 pages weekly, making 832 in the year. It is now called, "The Columbian Star and Christian Index."

From the manner in which this paper has latterly been conducted, and from the talents and industry of the editor and publisher, Rev. William T. Brantley, the prospect bids fair for an increased and liberal patronage; which we sincerely hope may be the case.

FOURTH OF JULY.

The increased attention given to a national manner of celebrating the anniversary of American Independence, is a happy circumstance in the annals of our country. In most of our cities and large towns, religious meetings are now held; Sunday Schools assemble, or the day is in some other way profitably employed. And very many, feeling that "all men are born free," on this day contribute of their substance to give those in this land, who have long been exiled from their home and their nation, an opportunity of returning to the country from which they have descended, and there enjoy the blessings of freedom. As regards the address to the Sabbath Schools, that we thought that part in which the speaker alluded to the coloured school, to be peculiarly happy and appropriate.

The late anniversary of our national Independence was celebrated in an interesting manner by the Sunday Schools in this city. The unfavourable weather occasioned some disappointment, as it prevented the schools from meeting in the open air according to previous arrangements. But this circumstance, though it diminished, by no means destroyed the interest of the occasion. The Centre Church was opened for their reception, and at ten o'clock nearly all the schools from West Hartford, Westchester and Newington, were assembled for religious exercises. A Hymn written for the occasion by one of the teachers was first sung; Prayers were next offered by the Rev. Mr. Hawes; another Hymn, also written for the occasion, was then sung; after which an appropriate address was delivered by the Rev. Mr. Brace, of Newington. The exercises were concluded by singing another Hymn. The whole number of children and teachers present was probably not far from fifteen hundred. The scene was very interesting, and no one who witnessed it, we think, could fail to be gratified with so rational a mode of commemorating this anniversary.

In the afternoon a meeting was held at the Centre Church, in behalf of the American Colonization Society. After reading a portion of Scripture, singing, and Prayer by the Rev. Mr. Brace, of Newington, the audience were addressed by the Rev. Mr. Langley and the Rev. Mr. Gallaudet, of this city. The former gave a sketch of the object, origin and prospect, resources, and actual results of the society; and also briefly, but satisfactorily, answered some of the objections which have been urged against this institution. Mr. Gallaudet confirmed his remarks to the collateral benefits of the society. He showed its tendency, in common with other benevolent enterprises of a national character, to strengthen the union of the States, by presenting a great object of common interest and exertion; and also by removing many of the prejudices which have hitherto existed between different sections of the country. He pointed out its bearing on the commercial interests of the nation, by opening new channels of trade into the interior of Africa; its influence on the slave trade, that accursed traffic which has hitherto defied all efforts for its suppression; and the facilities it will afford for diffusing the blessings of liberty, civilization, intelligence and religion through an extensive region of ignorance and misery. On these and other topics Mr. G. remarked at some length, and in a manner to which we are unable to do justice in this hasty sketch. Both the speakers presented many interesting facts to the audience, and urged the claims of the society on their liberality with much force and eloquence. At the close a contribution was taken up in aid of the society, and the exercises were concluded by singing.

The day was also observed by the students of Washington College. The declaration of Independence was read, and an Oration and Poem delivered in the chapel by members of the institution which are highly commended.

UNION EMIGRANT SOCIETY.

A number of gentlemen in N. York have recently formed a Society, with the above title, with the benevolent intention of aiding foreigners who emigrate to this country, and need advice and direction, as to obtaining employment, &c. By the aid which may be thus furnished, many, who would otherwise become, and remain excessively poor, can be so employed as not only to benefit themselves, but be a benefit to community, instead of a burden,

as too many have been. We give the following extract from the advertisement of the Society.

The office of this Society is now open, at No. 68, Mott street, where emigrants arriving in this city, may apply for employment; and to which, persons, laborers, mechanics, servants, &c. are invited to forward their orders.
Orders directed to the "Office of the Emigrant Union Society, No. 68, Mott street, New York" (if by mail, free of postage) will be attended to. It is desirable that the order be accompanied with information as to the nature of the proposed employment, the amount of wages, the nearest or best route, &c.

The Chesapeake and Ohio Canal, was opened for the navigation of boats, on the afternoon of the 1st instant, in presence of the Officers of the Company, Mayor of Philadelphia, and a large number of respectable citizens of Pennsylvania, Delaware, and Maryland. Although this canal is short, it is of much importance to Baltimore and Philadelphia, and will greatly facilitate the transportation of articles between these cities.

ACKNOWLEDGEMENTS.

The Treasurer of the Connecticut Baptist Sabbath School Society acknowledges the receipt of Five Dollars, to contribute the Rev. Ebenezer Loomis, of Haddam, N. Y. a life member.

The Treasurer of the Connecticut Baptist Sabbath School Society, acknowledges the receipt of Five Dollars, to constitute Deacon Gilbert Rogers of New London, a life member.

July 11, 1829.

BAPTIST CHURCH CONSTITUTED.

On the 16th of April last, a Baptist Church was constituted at Arkwright village, R. I. over which the Rev. C. S. Weaver was ordained Pastor, by whose instrumentality the church has been raised. Two brethren were set apart as deacons. Consecrating prayer by Rev. Mr. Stone; charge by Rev. Mr. Benedict; right hand of fellowship by Rev. Mr. Seaman; consecrating prayer of the deacons, by Rev. Mr. Benedict; charge and hand of fellowship by deacon Carpenter. Sermon and Address to the Church, by Rev. Mr. Warner; all of which were preceded by reading select portions of Scripture. Rev. Mr. Ewer. The season was deeply interesting. May the Lord recognize the same as a vine his own right hand's planting; and bless both the Minister and Deacons.—Communicated.

June 10. Rev. Thomas Rand, late Pastor of the 2d Baptist Church in West Springfield, was publicly recognized as Pastor of the Baptist Church in New Salem, Mass. Sermon by Rev. T. Barrett, from Thess. 2: 8.

We learn that Rev. SAMUEL S. MALLERY, late of Woburn, Mass. has received and accepted the call of the Baptist Church in Willington, Conn.—C. Watch.

POLITICAL.

From the New-York Daily Advertiser.

LATEST FROM EUROPE.

By the arrival yesterday, of the packet ship Carinthian, Capt. Chadwick, from London via Portsmouth, we have received London papers to the 27th May, and Port mouth papers to the 1st of June, containing the latest news. The most interesting accounts from the theatre of war, confirm the statements that very sanguine actions had taken place at Salabria, and in the environs of Chomula, where the Turks have displayed unparalleled valor, and fought with a desperation bordering on frenzy.

Letters from the frontiers of Moldavia, of May, confirming the taking of Baldrick, a little fortress between Varna and Kavarna, by the Turks, and do not contradict the capture of Sizobol by the troops of Hussein Pasha.

The European discipline adds much to their force. Derivatives appear at the head of the troops, and pray and sing hymns, which the Turkish soldiers repeat while animating each other; and when their fanaticism is thus excited, they rush to the combat like madmen, uttering dreadful cries. The number of Turkish troops increases daily, and is at least equal to that of the Russians.

Letters from Constantinople, May 2d, say it is the firm belief that the Russians project a landing on the Asiatic coast of the Black Sea, and that the attack on the Sizobol was merely contrived as a mask to this vast enterprise, for which immense preparations were making at Olessa. In consequence, the Ottoman fleet had been sent to the Black Sea, to prevent this invasion, for the Divan dreads nothing so much as the appearance of a considerable hostile force in the vicinity of the forts on the Asiatic side of the Bosphorus, which would not only spread alarm in the capital, but would greatly impede the arrival of supplies for the European provinces.

On the 5th of April the Russian squadron was at Poros, to the number of four ships of the line, two frigates and two brigs. The count of Suvoroff, on April 12, says that Admiral Ilyden had been considered with the President what place of refuge the squadron should choose, in case of war with England, the port of Napoli had been chosen; and in consequence 30 heavy cannon had been placed at the entrance of it. It is added, that the Admiral having since become sensible that it was impossible to escape in that port from the English fleet, had resolved to join his squadron to that which was blockading the Dardanelles, and in case of a declaration of war, immediately to force the passage, and proceed into the Black Sea. It was affirmed at Poros that this junction would be very soon effected.

The Times of the 30th May, in alluding to the extension of the Russian blockade, says—
"We must repeat what we said yesterday, that it cannot be tolerated. A blockade of the Dardanelles, it is called!—Why, it is a blockade of the whole of the ocean that was known to the ancients—to the Greeks, Romans, Egyptians and Assyrians. It is impossible that such a blockade can be sustained. It must not as Englishmen, we assert it shall not be allowed."

A London paper of the evening of 30th May, announces that despatches had been received dated Corfu, 16th. Preveza had not surrendered to the Greeks. Missolonghi was still in possession of the Turks, but was expected to fall soon. A pause had taken place, by mutual consent, in all active operations of the war, on the whole of that line extending to the neighbourhood of Arta.

FLORENCE, May 7.—The Greeks have recovered the greater part of the new territory intended for them. The towns of Salona, Vonizza, Livadia, the passage of the Thermopylae, and the castle of Lepanto, are in their possession, and almost the whole country between Arta and Volo, is occupied by them. The troops have conducted themselves with order and discipline, and no act of cruelty has been committed on the Turkish prisoners. The negotiations have been faithfully kept, and the wounded Turks have been attended by Greek surgeons.

It is stated that the Pope has decided upon granting permission to the Roman Catholic Clergy to marry.

The reigning Duke of Oldenburgh died suddenly on the 20th of May.

A French paper of Tuesday states, that an attempt was lately made by the Apostolical party in Spain, to get possession of Cuenca, by the means of the con-

victims employed there. The attempt, however, proved a complete failure.

Advices from Leghorn state that great mischief has been done in that port by a violent tempest. Opposing winds seemed to struggle together, the compass varied every instant, and at intervals flashes of fire were seen in the horizon. The vessels at anchor were exposed to great danger. Several of them had their chain cables broken, and were driven ashore.

The Admiral Benbow, an outward bound Indian ship, was attacked by pirates on the 14th April. She had fifty men on board, and hoisted French colours. They plundered the Indian of considerable property, and killed and wounded several of the crew.

Letters from Madras state that Mr. Lushington, the Governor of Madras, had been shot by one of his body guards; he was still lying at the last accounts.

A letter from the clothing districts of Yorkshire, represents one of the greatest houses as breaking up and terminating their business.

Lord Vernon has offered a premium to his tenants for the best crop of Indian Corn of their own growth.

Disturbances still continued among the Spitalfields weavers, and several looms had been destroyed.

The young Queen of Portugal had attended the Grand Theatre, and was greeted with loud acclamations, the whole audience rising.

On the 24 of May, no fewer than 51 shocks of an earthquake were felt in the Kingdom of Murcia.

A stock broker who formerly held a situation in the War Office, and who to the present time has enjoyed a pension of £100 absconded last week, it is supposed for America. As he had for several years been accustomed to transact the little business of the domestics in several noble families, as well as for the clerks in the public offices, it is impossible to calculate upon the dismay and distress this event has caused. A domestic who has for many years been in the service of a Noble Lord, had entrusted the fugitive with £1,000, for investment, the savings of his whole life, all of which is of course lost. The calamity had so great an effect upon the poor man, that he terminated his existence on Monday. The exact amount that is deficient is not ascertained.

The accounts from Manchester this morning, are more favorable than for many months. The demand for manufactured goods had improved, and there was some return of the necessary confidence among the merchants.

The crops in North Carolina are said to be very promising. One crop of 800 bushels of Wheat had been sold at 60 cents per bushel.

On Saturday Captain Ross left Woolwich in his steam-vessel, the Victory, with which he is about once more to attempt the discovery of the North West Passage, but in this instance, it is said, the expedition is equipped entirely at his own expense. The steam-power employed in the Victory is on a wholly new principle, being so contrived as to combine every advantage of steam-power with perfect capability as a sailing vessel. The boilers used occupy so small a space that they are fixed between the masts, the consumption of fuel is one half, and the weight of the engines only one fourth, of those generally in use. Another advantage gained is, that a chimney may be dispensed with, which leaves the deck, masts, and rigging wholly unobscured.

Private letters from Portugal abound, as usual, with strictures on the conduct of Miguel, and (for the disgusting descriptions of the late executions at Oporto. How affairs go on as regards the ultimate settlement of Portugal, remains as mysterious as ever; but it seems that we continue on the best terms with the Emperor Pedro, who has just effected another loan in our money market, on terms which are cried up as admirable for all parties.

The march of capital from the country, at such a crisis, throws additional light on the resources of the Duke of Wellington, on the presentation of the Birmingham petition. Private letters from Paris speak of the recall of Prince Polignac from his British mission, but with no apparent foundation. An ordinance of the King of France, just issued, limits the number of French Marshals to twelve, and of General Officers to three hundred.

ROME, May 9.—Accounts from Corfu, of the 20th April, say that letters from Eginna announce that the Russian squadron has received orders to attempt the passage of the Dardanelles, at a certain fixed time, and that this attempt was to be combined with a movement of the Russian fleet in the Black Sea, to attack Constantinople with a considerable maritime force.—*Diaria de Romania, May 9.*

Sierra Leone, March 10.—A large ship has just been brought in here, taken as a pirate; and another, mounting 18 guns, is said to be on the coast. Pirates are becoming very numerous—almost every ship going hence to Fernando Po, is boarded.

We regret to learn from Hudson, that on Saturday last, Jonathan Fray, Esq. of late years a druggist in that city, was killed by the explosion of a soda water fountain. Having charged the vessel too powerfully, the top was burst off, and struck him in the forehead as he was leaning over it, with such a force as to carry the top of his skull completely off, and caused his death instantaneously. The explosion was as loud as that of the discharge of a cannon. Mr. Fray was long known as a most estimable and valuable citizen. He was the partner with Harry Crosswell, of New Haven, in the publication of the celebrated Albany Balance.—*Com. Ade.*

NEW ORLEANS, June 13.—Commodore Porter.—Calvin Miner, of the Lavinia, reports that an attempt had been made to assassinate Commodore Porter. He had been ordered to the city of Mexico, and on his way thither, in company with a gentleman from New-York, and attended by two ser-

vants, when about 40 leagues from Vera Cruz, he was attacked by a party of nine horsemen, two of whom had advanced within a short distance of him, when he turned and discovered their intentions—he instantly wheeled and shot one of them, who turned out to be the leader, drew his sword and struck off the hand of the other who had engaged him. The rest seeing their leader fall, fled. The chief of the band, it is said, is the very man from whom the Commodore procured horses for the journey.

Melancholy Shipwreck and Starvation. The Quebec Gazette contains a notice of a melancholy shipwreck, on the large uninhabited Island of Anticosti, near the mouth of the river St. Lawrence, which took place probably in October or November last. It would seem that after the loss of the vessel, about twenty of the crew and passengers escaped to the Island, where they all perished from starvation, except perhaps a few who were killed by the horrid appetite of the last survivors! The dead bodies were discovered a few weeks since in the following manner:

About the middle of May, a number of men belonging to the Magdalen Islands, who had associated themselves in a sailing voyage, were overtaken by a storm off the North-East end of Anticosti, and the ice drifting forced them to take shelter, choosing the place where they knew that God had kept one of the provision posts. In landing, they observed a boat on shore which was not damaged. They proceeded to the house, and on entering, were struck with horror at the sight of a number of dead bodies, and a quantity of bones and putrid flesh. Upon further examination, they conceived that they could discern the bodies of twelve or thirteen individuals—three grown females, three children, and seven or eight men. The dead survivor appeared to be a man who had died of famine and cold in a hammock, and from his appearance was above a common sailor, his name was H. Harrington; he had begun to gather the chests, clothes, and other articles in the house, and buried the remains of the bodies, and a large box of cleanly picked bones, which lay in the corner of the room. On the fire, there was a pot in which flesh had been boiled, and a part remained in its bottom. They afterwards went to a small out house, where they were surprised to find five other bodies, suspended by a rope thrown across some beams; the entrails had been removed, and little more than the skeleton remained; the flesh having been apparently cut off. These they left unburied, and sailed, taking the boat for the Magdalen Islands.

From the clothing and other articles found upon the bodies, and other circumstances, it is supposed that the lost vessel was the bark Gracicus, which sailed from Quebec to Cork, on the 29th of October last, and has never been accounted for. Mr. Godin, says the Gazette, who was stationed at the post, where these unfortunate persons have perished, came to Quebec in October last, and did not return.

WHEELING, (Ohio), July 1.

Dreadful steam boat Disaster.—A citizen of this place, just from Louisville, gives us the following particulars of the explosion of a boiler of the S. B. Kenawha and its consequences, which took place on the 24th ult. at the mouth of Guyandotte, on board of which was a passenger at the time.

The Kenawha had stopped to discharge and receive passengers. After the boat was pushed off, the engine was started, and the pump put in motion to supply the boilers with water. The boilers being rather low, and very hot at the time, and but little steam having been let off during their stay at the landing, the boiler itself breaking, quite asunder, about midway of its length, one half of which was ripped lengthwise and spread out in the form of a piece of sheet iron, and the flue collapsing, was cast upon shore a considerable distance by the violence of the explosion.

There were at the time about 25 Cabin and 60 Deck passengers on board, and the number of which escaped uninjured. Of the latter including hands, the following is a list of the persons killed and injured by the explosion:—

Killed 4.—Abraham Barnes, Fireman; Thomas Bryant, Passenger; James Sheriff, do. a child of 3 years old; Hamilton do. a lad, Sirmame not known, but whose father resides near Sunfish, O.

Died of Scalds and wounds up to 7 o'clock A. M. of June 26, 4.—Davis, Coloured Man, passenger; Joel Snapp, and Thomas Phillips, Engineers; Lewis Handy, Deck hand.

Dangerously injured, 4.—Captain Rogers; H. St. Clair; John Brenmwell, late of Poplar Springs; A. Williams, colored man, (Cook).

Slightly injured, 11.—Joseph Sheriff, Saddler, formerly of Pittsburgh, who served his apprenticeship with Mr. Little.—Mrs. Sheriff, had her heel broken, and was slightly scalded, as also 3 children of the above scalded; Ann Riggs, Mary Ann Graham, Martha Woodruff and child, C. Rust, and Samuel Edgar.—All Deck passengers.

ELKTON, (Maryland), June 27.

Harvest.—Our farmers are now engaged in cutting their grain, with fair prospects of an abundant crop. This, with the farmer, is the most busy time in the whole year. He now gathers into his barn the reward of his labour, and is relieved from much anxiety and apprehension. Nothing can be more grand, and more calculated to show forth the goodness and power of God, than to behold, at this time, the farms, in the country around. Every field is filled with an abundance of its production—the wheat and rye present a rich appearance—and the grain alternately waving forward, and receding, by the influence of a gentle breeze, is truly beautiful to the view. The fields of corn, oats, and grass, look green and flourishing.

The Yellow Fever broke out in New Orleans the last of May, and was making sad havoc in the early part of June.—The City had previously been much afflicted with the small pox.

The above article is from the Baltimore Patriot. We have New Orleans papers to the 13th June, which make no mention of the Yellow Fever. The Price Current of the 13th says "the weather has been warm and dry, and the health of our city rather improving"—*Id.*

From the United States Telegraph.

Hydrophobia.—We are indebted to a highly valuable medical friend, for the following interesting communication. The importance of the subject on which it treats, will, no doubt, obtain for it an extensive circulation. The writer is a man of science and worthy of every confidence.

Gen. Green.—At the present moment, our fellow-citizens are considerably excited by the fear of mad dogs, by whom at least two children in this city have, within a few days, been bitten. The horrible nature of the disease consequent to the bite, a disease so utterly beyond the reach of medical aid, renders it the imperative duty of every one, to communicate to the public, any thing he may know tending to mitigate or prevent the awful issue.

By the late foreign Medical Journals, we learn that M. Coster, a French surgeon of great eminence, has devoted his attention to the subject of animal poisons. He has discovered that chlorine has the wonderful power of decomposing and destroying the poison of several of the most deadly.

The saliva of the mad dog has the property, when injected under the skin, of communicating hydrophobia to other animals, and to man. M. Coster has been able by the use of chlorine to decompose this deadly poison and render it harmless, prevent-

ing the approach of hydrophobia, in animals bitten by dogs decidedly rabid. There can be no doubt of the accuracy of the experiments on which this statement is predicated.

From this the most important practical result follows.

Make a strong wash by dissolving two table spoonfuls of the chloruret of Lime, in half a pint of water, and instantly and repeatedly bathe the part bitten. The poison will in this way be decomposed. It has proved successful when applied within six hours after the animal has been bitten.

I wish these facts generally known, as they may be of service to our fellow citizens at large.

E.

SUMMARY.

Temperance Societies.—A county society, for the promotion of Temperance, and auxiliary to the Connecticut Temperance Society, was formed at Norwich on the 30th ult.—William P. Greene, Esq. was chosen President.

A similar Society was formed at Litchfield on the 24th ult. of which the Hon. John C. Smith, of Sharon, was chosen President.—*Connecticut.*

Presidential Escape.—On Saturday week, as Mr. Samuel Staton of Hecot, with his wife and child, were riding along on the turnpike near Thomas' tavern, she suddenly screamed out, "There's a tree falling on us," and leaped from the wagon with her babe, and sustained no injury. Her husband not observing the tree, but following the example of his wife, sprang forwards, when an oak tree of about 3 feet in diameter fell obliquely across the road, and reached from fence to fence, struck between the horse and one of the feet entirely, on to the top of the other, which left it but entirely motionless, and stopped the harness of the horse, broke every thing in the way of the tree, and on recovering, found himself by the side of the horse with the lines in his hands, his shoulder slightly hurt, but he knew not how. These ruins I witnessed while they stood amazed. The writer acknowledges a degree of gratitude due to Gracious Heaven for his own narrow escape.

J. M. DAVIDSON.

Hail Storm.—We learn from the Onondaga Journal, that on the 17th inst. that town was visited by a succession of thunder gusts, the first and second of which were accompanied by severe falls of hail. The hail was extensively felt, but the most serious injury was confined to a vein of about a mile in width, which passed a little south of that village, during the first shower. Within this limit, and as we understand, for 12 miles in length, the destruction of the window glass was almost complete, on the exposed side of dwellings, whilst the fruit, wheat, corn and gardens suffered severely. Trees were uprooted by the violence of the wind, and the fences, to a great extent, were levelled with the earth. The hail stones were of very irregular form, the large ones resembling broken fragments of ice, and of all sizes from that of a pea to those, as we are assured, of four or five inches in circumference. Two miles west of this, a dwelling house suffered an entire destruction of glass on its west side, having 250 panes broken, at a little distance beyond, another received all the injury on the south, whilst in the immediate vicinity, in the direction of the storm, two other houses had nearly all their glass destroyed on the east side, and none elsewhere. The corner of the cloud was from east to west. A dwelling house was struck with lightning during the day, at Syracuse, and another at Salina—also a barn in "Telegraph."

Malt Liquors a Prevalent Cause of Disease.—A curious fact, and one which is worthy of investigation by medical men, that persons who are in the habit of drinking largely of malt liquors are rarely known to be seized with typhus, or other low fevers, whatever other effects these liquors may have upon the constitution. In those whose opportunities for observation have been extensive, that there is not an instance known of a brewer's servant being entered as a patient under these diseases in any of the public hospitals.—*York (England) Courant.*

Fertility of the Grape Vine.—An account is given in the American Farmer, of a vine of the "Jersey Grape," raised from a layer planted in 1822, by John Willis, of Oxford, Md. seven years old, which was loaded with 13,355 clusters of grapes, on the 23d of May last. The number is certified by three gentlemen who counted them, and who state that nearly half of the bunches are double, although reckoned as single in the enumeration.

Stage Accident.—We learn that the Frederick stage on its way to Baltimore on Saturday, was turned over at Poplar Spring by the driver when coming up to the tavern door.—The stage was broken and several of the passengers severely scratched and bruised, among them Mr. Everett, of Massachusetts, returning from a Western Tour.—*Baltimore Patriot.*

A severe thunder storm visited Savannah on the 25th June. The Georgian says "we can liken the peals of thunder repeated in rapid succession, and shaking the buildings around us, to nothing but the continual roaring of a fleet of artillery." The lightning descended a chimney of a house in Congress street, and entering a lower apartment, killed a woman named Mary Riley, and also her child in her arms instantaneously. Mrs. R. was standing near the chimney. The house of Mrs. Davenport in Columbia-street, was struck and injured. The Steam Saw Mill was also struck and was slightly damaged. The foremast of the schr. Mary Jane was shattered to pieces. A horse was killed on the common, and other damage. The storm, continued about 45 minutes.—*N. Y. Du. Ad.*

The Board of Health of Norfolk have ordered that the inhabitants of the Corporation be required to cut down and remove from the lots they occupy, and from any vacant lots owned by them, all weeds, and other noxious vegetable growth; and to keep their premises in a clean and wholesome state.

It has been ascertained that of 11,700 patients who applied at the Dispensary in Bristol, Eng. with complaints of the eye, not one was a chimney sweep, although their occupation would seem to induce ophthalmia; and the surgeon of the eye Infirmary, for 20 years, does not remember a case of ophthalmia, in a chimney sweep.

Flies.—A recent London newspaper says "A strong infusion of southing tea, sweetened with sugar, is as effectual in poisoning Flies as the solution of arsenic generally sold for that purpose."

The Medical Intelligence, contains an account of two cases of cancer upon the tongue and lips, both produced by the use of tobacco.

Yesterday morning the body of Wm. Weidner was found lying in the Schuylkill canal, just below the locks at Laurel Hill. The deceased had been employed for a few days past by the keeper of the locks to assist him.—*Pottstown Ad.*

Mode of Preserving Stuffed Animals.—It is stated in the last number of the Journal Connaissances Usuelles; that a bladder filled with rectified essences of turpentine, clove, tied, and placed in the cupboard in which are stuffed animals or birds, will effectually secure them from the ravages of insects. The smell of the turpentine, evaporating through the bladder, destroys any insects which may already exist, and will prevent the approach or production of others.

A bull, confined in a pen at Salem, New Jersey, lately attacked a coloured man who was in the pen, and killed him. The place where the animal was confined was adjoining a slaughter-house, and he was enraged on smelling the blood.

Victory.—A very large stage coach was drawn through the streets yesterday afternoon by three horses abreast. It was calculated to carry between 30 and 35 inside passengers, three on a seat over the driver, and three aft over the baggage. The wheels were like those of the Chariot of Juggernaut. The body of the vehicle was handsomely painted, and bore upon the panel, the word "VICTORY."—*Philad. U. S. Gaz.*

Tanner exempt from Consumption.—"Your tanner will last for nine years," exclaims the grave-digger in Hamlet; and if we are to put trust in the following theory reported in the Lancet, his occupation is as favourable to the body of the tanner before as after death. At a meeting of the Westminster Medical Society, held on the 14th ult. Dr. Dodd read a paper on the exemption of tanners from phthisis pulmonalis, and the efficacy of the aroma of oak bark, in the cure of that complaint. The following circumstance had first drawn his attention to the subject: He had a patient, a weaver twenty five years of age, who was suffering under all the symptoms of phthisis pulmonalis; symptoms which were so marked, that he only thought of mitigating them, not curing the complaint. He treated him accordingly; but at the end of three weeks, the man suddenly quitted his residence, and went he knew not where. Twelve months after, he met him again, and then found he had become a tanner, because as the man said, "tanners were never affected with the consumption." To the truth of this the man's appearance bore considerable testimony, for instead of a consumptive patient, he was then a strong, stout, and healthy man. This case produced a considerable impression on his (Dr. Dodd's) mind, whose theory seems to encounter considerable incredulity on the part of his professional brethren.

A young lady by the name of Adeline Cobb, was killed by lightning, last Sunday evening, in the town of Genesee, Livingston county. A gentleman by the name of Benjamin Griswold, jr. who was sitting in the same room with her, was severely injured, but is expected to recover. The Register, of June 16, gives the following interesting particulars: "Since our last, we have heard some further particulars in relation to the tragical death of Miss Cobb. At the time of her sudden exit, this young lady was at the house of Mr. Aca Wilder, her brother-in-law. Her sister, Mrs. Wilder, who was unwell at the time, was lying on a bed. Mr. W. was sitting in the same room where the young people were, and his daughter near him, when the house was struck. The crash was dreadful—the windows were broken, and the light extinguished. His daughter gave a frightful scream, and jumped strangely about the room, while Mr. Wilder called to his sister-in-law, but received no answer—the storm raged furiously without, and within, the darkness was total. It was sometime before he succeeded in lighting a candle, with which he approached the place where Mr. Griswold and the young lady were sitting, and they both remained seated in their chairs, with a kind of vacant stare fixed upon the broken floor. Not a limb had moved, nor a feature changed in either; even the eyes of the dead remained gazing as if in mockery of life. After some time, signs of returning animation were perceived in the young man, and he has since so far recovered as to be able to walk about the house. The cause of the electrical fluid had fallen upon her head, the mark of which was easily traced to her right foot, the shoe of which was torn in pieces, thrown across the room, and the steel buckle on the instep melted. Mr. Griswold was struck on the breast, where the button of his coat was melted as well as the key of his watch, which was steel."

Breach of promise.—At the Court of Common Pleas, held in this county the last week, Lovina Howard recovered a verdict of \$500 against Roswell Davis, for a breach of marriage contract. Look out! This is a warning to young men.—*Madison, N. Y. Observer.*

From the Albany Advertiser.

Onion Indians.—About 140 of these people started last week for Green Bay, they having sold their lands to the state. A number of them, while on their way, left their companions and returned to Onondaga, and it was supposed more would do the same before they got to Buffalo.

Two trunks were cut from the foot of a stage, one night last week in Onondaga co. They were found next day, broken open, with most of the articles in them.

Mr. Isaac Austin, of Philadelphia, has received the appointment of United States Consul, at Rio Grande.

Experiments are making in Canada, in the cultivation of Georgian Oats.

Two teaspoonfuls of mustard from the mustard pot, mixed with a little water, and swallowed, instantly operates as an emetic, and are recommended in cases of accidental or other internal poisoning.

The Lion.—Mr. Burchell has described with great spirit an encounter with a Lion, whilst travelling in South America. The day was exceedingly pleasant, and not a cloud was to be seen. For a mile or two we travelled along the banks of the river, and in these parts, abounded in tall grasses. The dogs seemed much to enjoy prowling about and examining every bushy place, and at last met with some object among the rushes which caused them to set up a most vehement and determined barking. We explored the spot with caution, as we suspected from the peculiar tone of their bark, that it was what it proved to be, Lions. Having encouraged the dogs to drive them out, a task which they performed with great willingness, we had a full view of an enormous black maned lion, and a honest lioness. The latter was seen only for a minute, as she made her escape on the river under concealment of the rushes; but the lion came steadily forward, and stood still to look at us. At this moment we felt our situation not free from danger, as the animal seemed to be prepared to spring upon us, and we were standing on the bank at a distance of only a few yards from him, most of us being on foot and unarmed, without any visible possibility of escaping. I had given up my horse to the hunters, and was on foot myself, but there was no time for fear, and it was useless to attempt avoiding him. I stood well upon my guard, holding my pistols in my hand, with my finger upon the trigger, and those who had muskets kept themselves prepared in the same manner. But at this instant the dogs boldly flew between us, and the Lion, and surrounding him, kept him at a bay by their violent and resolute barking. The courage of these animals was most admirable; they advanced up to the side of the huge beast, and stood making the greatest clamour with their faces, without the least appearance of fear. The lion, conscious of his strength, remained unmoved at the noisy attempts and kept his head turned towards us. At one moment the dogs perceived his eyes thus enraged, had advanced close to his feet, and seemed as if they would actually seize hold of him, but they paid dearly for their imprudence, for without decomposing the majestic and steady attitude in which he stood fixed, he merely moved his paw, and at the next instant, I beheld two lying dead. In doing this he

made so little exertion that it was scarcely perceptible by what means they had been killed. Of the time we had gained by the interference of the dogs, not a moment was lost; we fired upon him, one of the balls went through his side, just between the short ribs, and the blood immediately began to flow, but the animal still remained standing in the same position. We had now no doubt that he would spring upon us; every gun was instantly reloaded; but happily we were mistaken, and were not sorry to see him move quietly away; though I had hoped in a few minutes, to have been enabled to take hold of his paw without danger.—*London Pap.*

MARRIED.

At New Haven, Mr. James Easton, to Miss Huldah Johnson.

At Litchfield, Mr. Joseph Negus, to Miss Mary Ann Plant.

At New Preston, Mr. Jesse Hamilton, to Miss Abigail Farrand.

At Danbury, Mr. Nathan Starr, of New York, to Miss Mary Willman.

At Newtown, Mr. Wm. Stebbins, to Miss Sally Baleslee.

At Durham, Mr. Edward Sage, of Middletown, to Miss Rhoda Merwin.

At Aldford, Mr. Albert C. Smith, of Middletown, to Miss Arabella Fisher, of Pomfret.

At Canton, Mr. Lucian Bidwell, to Miss Hannah Graham.

DIED.

At Manchester, William Keney, 5, son of Elisha Sperry.

At Berlin, Capt. Aaron Hart, 68.

At Somers, Miss Maria H. Hall, 18.

At Southbury, Mr. Merriman, 29.

At Norwich, Mrs. Nancy Fargo, 28, wife of Mr. Eleazar Fargo.

At Stamford, Mrs. Rebecca Bishop, 40, wife of Mr. John K. Bishop.

At Norwalk, Mrs. Hannah Brooks, 46, wife of Capt. Lemuel Brooks.

At Canton, Mr. Giles Latimer 51.

Drowned, at Middletown, Capt. Daniel Kirtland, of Saybrook, long an officer of the Customs on this river.

At Poughkeepsie, Mr. Josiah Cummings, 65, a native of Tolland Co. Conn.

At Middletown, Miss Martha Savage, aged 19 daughter of Josiah Savage Esq. With great composure and holy resignation, she resigned her immortal spirit into the hands of him who gave it. "Blessed are the dead who die in the Lord." In Canton, on the 27th ult. Henry Holmes, aged 11.—The circumstances connected with the death of this interesting youth, were most distressing. On the 15th of May last, he was in the field with a hired man employed in the family in which he resided, and as he was standing behind a loaded cart, in the act of attempting to raise it, the driver not knowing he was there, loosened the fastening, and the cart with its contents fell upon him, breaking the right thigh in two places, the bone perforating the flesh and skin, and otherwise shockingly mangle the limb, dislocating at the same time the hip joint of the left thigh.

Surgical assistance was immediately called, and after the lapse of some hours the bone was replaced; but owing to the contracted state of the muscles, it was found impossible to keep it in place. After having replaced it five or six times, it was found necessary to amputate the limb. For six weeks this youth was the subject of extreme suffering. Through the whole scene however, he exercised uncommon judgment and fortitude, and it is hoped, true submission to the will of God. Active, kind, and obedient to his father, and reconciled in death, we trust he now rests in the bosom of his God and Saviour. Our prayer is, that his young friends will bear a warning voice in this solemn providence, and prepare to meet their God.—*Communicated.*

In Suffield, lived beloved, and died lamented, the late Lester Smith, quite in the morning of his life.—The particulars of his life and death, will shortly be furnished. Suffice it now to say, that his sickness and death gave new and wonderful proofs of the power of grace to render a dying moment happy. C. PHILLIPS.

NOTICE.

The Middlesex County Temperance Society will meet at the Baptist Meeting-house in the second Society in Lyme, on Thursday, the 21st day of July inst. The Delegates will meet at the house of Rev. Nathan Wildman, at 10 o'clock, A. M. The public exercises to commence at the Meeting-house at 1 o'clock, P. M.

SAVINGS BANK.

The Office of the Society for Savings is removed to the Store of R. Langdon & Son, where deposits may be made, and other business of the Institution transacted, every week day from 2 to 5 o'clock in the afternoon.

R. LANGDON, Treasurer.

OLNEY'S

GEOGRAPHY AND ATLAS. THE Second Edition of Olney's New Geography and Atlas, is ready for sale this day. This Edition is greatly improved. D. F. ROBINSON & CO. June 8. 22

NEW BAPTIST HYMN BOOK.

HYMNS OF ZION, BEING a Selection of Hymns for Social Worship, compiled chiefly, for the use of Baptist Churches, by Rev. Benjamin M. Hill, Pastor of the Baptist Church, New-Haven. Just received and for sale by D. F. ROBINSON, & Co. FOR SALE ALSO BY P. CANFIELD, Office Christian Secretary.

The above work was recommended to the Churches, by the Baptist Convention lately held in this city. June 27, 1829.

PROTECTION

INSURANCE COMPANY. Having been duly organized, are now ready to receive proposals of FIRE AND MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE AND MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION or Dollars. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. WM. W. ELLSWORTH, President. THOMAS C. PERKINS, Secretary. Hartford, July, 1829.

POETRY.

For the Christian Secretary.

The Christian's Hope, or, "What is the hope of the hypocrite?" See Job xxvii. viii.
Where is the Christian's hope? I ask, can it be found
On soil terrestrial? Does it grow
On earth's polluted ground? Oh! no,
'Tis not a native of the earth,
It claims a far superior birth.

What does he hope for? Is it honor, wealth, or ease,
Or pleasure of an earthly kind?
Oh no, such trifles ne'er can please the Christian's
mind,
He hopes for joys above the skies,
He hopes to run and win the prize.

Is it secure? And will it through life's journey last?
Oh yes, 'tis hid with Christ in God,
Though oft, his sky is overcast, he has His word;
His hope will keep secure, and bright,
When the pale tyrant comes in sight.

And has the boasting hypocrite such hopes as these?
Hopes founded on a Saviour's blood?
Oh no, his ways can never please the righteous God,
Where eye can read the very heart,
Where law extends to every part.

And will his hope remain serene, and bright,
When passing through death's narrow way,
And nought appears but dismal night, without a ray?
Oh! no, the trial's too severe,
It will not in that hour appear.

And will it flee away, and leave the soul alone
To meet its God in that dread hour?
Who seated on a judgment throne, in mighty power,
Oh! yes, the sinner must obey,
"When God shall take his soul away."
—JUSTITIA.

From the London Christian Remembrancer.

ON THE DEATH OF AN INFANT.

Sweet flower! no sooner blown than blighted—
Sweet voice! no sooner heard than lost—
"Sweet flower!" scarce launched ere tempests' blast—
"Sweet voice!" instantly benighted—

Bright barque! scarce launched ere tempests' blast—
O! who would wait thy brief career
With lamentation's selfish tear?
O! who would stay thy upward flight
Unto thy native land of light?
Who to this world of sin and pain
Thy spotless spirit would enchain?

Thou didst descend from thy bright home
A son of triumph to become—
A passing stranger, who didst stay
One moment on thy heavenly way—
To take the name and bear the sign
Of Christ the conqueror divine,
Who came, himself a homeless child,
In meek endurance, patience mild,
And bade his followers, like to thee,
Put on the robe of purity!

Blest being! though a parent's tear
Bedews her infant's early bier;
Though o'er thy pale and listless brow
Young flowers thy earthly sisters throw;
Emblems of what thou wast and art!
Emblems of what thyself would be!—
Though we may feel within the heart
The weakness of humanity.

And when Remembrance paints the smile
Which charmed thy mother's pangs erewhile—
The powerless trust in which did rest
Thy speechless lip upon her breast—
And those sweet visions, which but seem
The wild deceptions of a dream;
Though 'tis in vain to check the sigh
Which swells for utterance loud and high—
Yet, when that natural pang is past—
When that brief agony is o'er—
And Mercy shines supreme at last,
Reason forbids to sorrow more;

And Joy upon Religion's wing
Comes down thy victory to sing,
Who, in one short and painless breath,
Hast triumphed o'er life and death!
Sweet flower! transplanted to a clime
Where never come the blights of Time—
Sweet voice! which now shalt join the hymn
Of the undying Seraphim—
Young wanderer! who hast reached thy rest,
With everlasting glory blest—
Bright barque! that, wrecked on life's dark sea,
Hast anchored in eternity—
To toil so long, so hard as mine,
Be such a recompense as thine!

The imitation of Christ. In three books. By Thomas Kempis. Rendered into English from the original Latin, by John Payne. With an introductory Essay, by Thomas Chalmers, of Glasgow. A new edition. Edited by Howard Malcom, Pastor of the Federal Street Baptist Church, Boston: Lincoln & Edmonds, pp. 128, 15mo. 50 cts.

The Rev. Mr. Malcom, in preparing this work for the press, has done an essential service to the religious public. It is a book, which for centuries has been in high reputation with the truly pious of all denominations. One thing, however, has obstructed its free circulation. No edition of it heretofore has appeared, in which there is not either a retaining of the sectarian peculiarities of the author, or the omission of unexceptionable and valuable matter. The best translation has been thought to be that of Payne, of which there has been many editions in England; but his edition contains some objectionable passages, peculiar to the prejudices of Kempis, who was a Roman Catholic. Mr. Malcom, in the present edition, has given "a reprint from Payne, collated with an ancient Latin copy, published at Antwerp in 1600, and is no further abridged, than by omitting the exclusive sentiments of a Catholic recluse, and some occasional redundancies of style." "The whole revision has been performed with the most scrupulous care and diligence. The editor has retained no sentiments, which it was thought could offend the most scrupulous protestant ear; and on the other hand, has conscientiously avoided making the author speak sentiments not contained in the text;" but the style where it was perceived susceptible of improvement, has been modernized. The intention of the book, being chiefly of a devotional and practical character, is not to discuss doctrinal opinions; "but," says Dr. Chalmers in his essay, "we know of no reading that is more powerfully calculated to shut us up unto the faith—none more fitted to deepen and to strengthen the basis of a sinner's humility, and to reconcile him to the doctrine of salvation, in all its parts, by grace alone."

Now when gospel doctrine is imbibed from a self-abasing discovery of its necessity, it is received into the heart in the most salutary way, and produces a conviction incomparably more precious than that which affects the understanding only; and this is the paramount excellence of this book. Dr. Payson, if we mistake not, gives it a character of this sort, in one of his last letters to a friend. The treatise is divided into short chapters, 73 in number, averaging about three pages each.—The reading of one chapter at stated seasons, in connexion with the Bible, would be useful. It would call an attention to that essential culture of the heart, which, from the active exertions of Christianity in the present day in works of external benevolence, is in danger of being too much neglected.

Thomas a Kempis was born in 1380, at Kempen or Kempen, a town in the dutchy of Cleves, and diocese of Cologne. At the age of 19, he entered a monastery, and continued there more than 70 years, eminent for piety and eloquence. He was one of the best men since primitive times. This book of his has been nearly forty editions in Latin, and above sixty in translations. Kempis died August 8, 1471, in the 92d year of his age, retaining his eye sight perfect to the last. He was remarkably exempt from the infirmities of old age, which was probably the consequence of exemplary temperance. He composed this book in his 61st year, making the age of the work to be nearly 400 years.—*Chr. Watchman.*

From the London Baptist Magazine.

A MINISTER'S CLAIM TO SUPPORT.

From the peculiar nature of this subject, it is very seldom introduced into the pulpit, and it is greatly to be feared that many Christians and Christian churches are but imperfectly instructed in this part of their duty. If it be a scriptural precept, that churches should support their pastors, delicacy should not prevent ministers from giving that prominence to this part of truth which is given to it in Scripture, and to which its importance fairly entitles it. We feel bound then on the present occasion, fully and candidly to state the doctrine of Scripture on this important subject.

Under the former dispensation the ministers of religion, the priests were amply provided for by the institution of tithes, and were not allowed to be proprietors of land lest the pursuits of agriculture should too much secularize their minds and divert their attention from their appropriate duties and pursuits. In the New Testament the same principle is recognized and adopted. We live, it is true, under an economy far more spiritual and glorious than the Mosaic. The principle is therefore, accommodated in its operation to this difference. The precise sum to be given to this object instead of being fixed as before, is left to the influence of right feeling and principle. We are addressed as wise men, and are supposed capable of knowing our individual duty, and it is assumed that love will induce us to perform it. But though the amount to be contributed by Christians to this purpose is not specified, the duty of contributing is very plainly and powerfully urged upon them.

To the church at Corinth the apostle says, God hath ordained that they who preach the gospel should live of the gospel. A spirit of great benevolence and liberality prevailed in the primitive churches, and displayed itself even with relation to Christians at a distance, though themselves in deep poverty. It is not then for a moment to be supposed, that they would suffer those excellent men who devoted their time and energies to the promotion of their good, to be destitute of what was necessary to their comfort. The prevalence of this spirit of liberality will account for the little that is said on this subject in the New Testament. Christians understood and practised this part of their duty so well, that the apostles felt it unnecessary to say much to them respecting it. In the church at Corinth circumstances existed that induced the apostle Paul to decline receiving from them any pecuniary supply, and to this church, therefore, more is said enforcing this duty than to any other, lest an unfair advantage should in future be taken of his conduct. They are, however, severely censured for compelling him to act in this manner, while the church at Philippi are highly commended, for the uniform kindness they had shewn the apostle. Not that he was anxious on his own account to receive the substantial proofs of their kindness which they were so ready to afford. He had attained a noble superiority over external things, and his happiness was not materially affected by the circumstances in which he was placed. He had learned to be full and to be hungry, both to abound and to suffer need. Yet though these were his personal feelings, he declared they had well done in that they had communicated with his affliction. It was fruit that abounded to their account, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But there is another passage, which on this subject possesses peculiar weight. "Let the elders that rule well be counted worthy of double honor, especially they who labour in word and doctrine." Our Lord, in detecting and exposing the hypocrisy of the Scribes and Pharisees, proves, that when a son is commanded to honor his parents, he is commanded to support them if necessary. When the same word is here used in reference to elders, does it not then imply that they are to be supported? Nothing can be more easily proved from Scripture than the position for which we contend. But common justice and fairness, as well as Scripture, show that pastors should be supported. "Who goeth a warfare at any time at his own charges, who planteth a vineyard and eateth not of the fruit thereof, or who feedeth a flock and eateth not of the milk of the flock?" If pastors sow unto their people spiritual things, is it a great thing if those pastors should reap their carnal things? What is given to pastors should not be considered as charity. It is a return for their labor, and it is universally admitted that the labourer is worthy of his hire. If pastors received no salary in

apostolic times, why was it a qualification of the bishop that he should not be greedy of filthy lucre? but if they did, then we perceive at once the necessity of having some pledge from their previous character, that they were not influenced by the love of gain in seeking to enter the office for the ministry. If proper persons are chosen, and it is the fault of the church if this is not the case, these ought, we contend, to be well supported.

Besides, it may be safely asserted that churches that do not support their pastors are seldom so prosperous among themselves, or so useful to others, as the churches that understand and practice their duty, in this particular. For this difference it is not difficult to account. God will put honour on his own plans in preference to those suggested even by Christians. Pastors not deriving their support from their churches, are apt to feel too much independence, and not to make the preparation for the pulpit which would enable them to fill it with respectability. They feel that no one has a right to complain, and this in connection with natural indolence, operates most unfavourably on their pulpit exercises. Giving and receiving important benefits too, will create mutual interest which must have a beneficial influence on both minister and people.

Let churches then study this subject more attentively, and liberally provide for their pastors as a part of Christian duty, and the best consequences cannot but follow.

GRIMKE'S ADDRESS.

At the dedication in April last, of the building in Charleston, S. C. designed as a depository of Bibles, Tracts, and Sunday School Books, and for the anniversary celebration of the principal religious societies in South Carolina, the Hon. Thomas S. Grimke delivered an eloquent address, a few extracts from which we insert below. The high reputation of Mr. Grimke, as a scholar and statesman is well known to many of our readers. It is peculiarly gratifying to find a layman of his character standing forth as the public and earnest advocate of all the great plans of Christian benevolence. In allusion to the sums expended in religious charities, he says:

But there are those who complain of the thousands expended annually, in forwarding the ends of religious societies. The children of this world cast their mites by tens of thousands on the altar of vice and fashion. The Theatre alone swallows up in one year, as in a fearful mighty Melstom, more of our wealth, than all the religious societies of the Union. The gambling table inexorable as death, insatiable as the grave, consuming its hundreds of thousands; while the demon of ardent spirits levies a yearly tribute of twenty eight millions. The children of this world are indeed wiser than the children of light; for those pour out their treasures, with luxury, and fashion; but these, in the cause of God, and of eternity, and of perishing souls, too often yield up with reluctance, even the crumbs that fall from their tables. The primitive Christians dedicated to charitable uses, the tenth part of their income; but a great majority of modern Christians are content to give, some the thirtieth, some the sixtieth, and some the hundredth part. May the day yet come, and may its dawn have arisen, even now on our dear country; when her people, so privileged, and blessed, and honoured by God, shall bestow, with a prodigal gratitude on the noble institutions of religion, literature, and benevolence, those thousands, and tens of thousands, now wasted, like showers on the desert, on crimes and vices, on follies and fashions! For those who have dedicated a portion of their worldly goods, to the erection of this building, that they have the delightful assurance, that it is an offering acceptable to the God of love. Never will they repent of such an appropriation; for it will become them as Christians, patriots, and philanthropists.

After treating in succession of the Bible and Tract Societies, Mr. G. comes upon the subject of Sunday Schools, and draws a parallel between Robert Rakes and the heroes of ancient and modern times. We wish we could give this part of the address entire, but we have room only for the concluding paragraph.

Oh! how consolatory how delightful, how refreshing, to turn from such monsters, and contemplate the serene and benevolent life, the diffusive charity, and wide spreading usefulness of Robert Rakes! If it were possible for him to meet in the world of spirits, Sesostris and Pericles, Hannibal, Alcibiades and Lucullus, how would they stand rebuked in his presence, and look upon his form of light, and his angel countenance, as Satan beheld Zephon,

"Abashed the devil stood,
And felt how awful goodness is, and saw
Virtue in her shape, how lovely!"

The injunctions of Rakes, were those of peace and love, of justice and order. Their principles were obedience to God, good will to man; their means—the improvements of the mind and heart, their end—the temporal and eternal good of mankind. They have sent forth soldiers into every land! but these were the soldiers of the cross. Their armies have gone forth, throughout the earth, conquering and to conquer, but it is in the name and to the glory of the Prince of peace. They have invaded the little sanctuary of home, the social circle of the village, the crowded streets of the city, and the vast community of nations. But they have gone forth, in the spirit of faith and love, to bless and not to curse, to ransom the captive, and not to enslave the free, to comfort the afflicted, to enlighten the ignorant, to gladden the wilderness and solitary place, and bid the desert rejoice and blossom as the rose, Pyrrhus exclaimed, as he walked over the battle ground on the banks of the Liris, oh! with what ease could I conquer the world, had I the Romans for soldiers, or they me for their King! The Christian knows that there shall

be but one universal conqueror, and one universal empire. The Conqueror Isaiah beheld in the visions of prophecy, glorious in his apparel, travelling in the greatness of his strength; he that speaks in righteousness mightily to save. That empire is the kingdom of our Lord, and of his Christ, the holy church universal. The Bible, the Missionary, and the Tract, are the invincible army, that go forth under the banners of the Lord of Hosts, to achieve this conquest, so full of glory to God, and of blessing to man. And what is the Sunday School, with its youthful bands, the joy of parents, the hope of their country, but the vanguard in this holy war, arrayed in the panoply divine of early piety?—*N. Y. Observer.*

MINISTER'S DEPARTMENT.

THE NECESSITY OF PREACHING IN FAITH.

The time appears to come when it is incumbent upon ministers, as well as Christians in general, to look more narrowly into themselves; and with deep humility and utmost fidelity, to inquire, what in us operates as a hindrance to the more extended success of our ministrations? And what may probably secure a large measure of the divine blessing on our labors? The writer of these lines has for some time deeply felt and deplored his great want of such a faith as above described. He is ashamed and confounded on a review of his work in the vineyard of the Lord; in the "nature and magnitude of spiritual objects," his efforts would have been prospered much more than they have been. His distress would be beyond expression, and he would be induced to give up his work altogether, did he not meet with some relief from finding, that others have felt and acknowledged the existence of the same evil, of whom he cannot entertain a doubt, either that they were the devoted servants of Christ, or that they have been useful to the souls of men. Isaac Ambrose relates, that a person told him that he had a long time attended upon the ministry of Rich. Vines, an eminent preacher in his day, in London, who managed the controversy between us and the Jews with great learning and piety. And when he had gone through his arguments, he addressed himself to the people in such words as these: "Perhaps many of you will think that I have fully confuted the Jews, and given them such an evidence of our religion as they will not be able to answer; and indeed, I do take the reasons to be above the opposition of gainsayers; but yet I would embrace the feet of man who would assure me, that I should never again question to my own soul whether Jesus was the Messiah or no!" Upon which said the related, a general groan went through the congregation, as if every person shared in the concern, that a minister so eminent should found on of our most holy faith!

Many expressions occur in the conversations of Christ with his Apostles, which imply the necessity of a strong faith in those who declare his word; and the certainty of a proportionate measure of success, if it is in exercise. Should we not then lay these considerations to heart, and be more importunate than heretofore, at the throne of grace, with reference to this point? The writer was struck on opening recently Dr. Owen on "The Work of the Spirit in prayer," with the following passage:—"The principal matter of our prayer, has respect to faith and unbelief; the Apostle prayed, 'Lord, increase our faith.' He goes on to remark, that without a conviction of this 'we know not our greater wants, nor what to pray for.' Mr. Cecil says, in his remains, 'Faith is the master-spring of a minister. Hell is before me, and thousands of souls shut up there in everlasting agonies—Jesus Christ stands forth to save men from rushing into this bottomless abyss—He sends me to proclaim his ability, and his love: I want no fourth idea!—every fourth idea is contemptible!—every fourth idea is a grand impiety!—The writer only adds, that he earnestly hopes some of your correspondents will take up this very important subject, and that he shall see in the Congregational Magazine some weighty and profitable papers upon it.—*Cong. Mag.*

YOUTH'S DEPARTMENT.

THE SCHOLAR BECOME A TEACHER.

There was a little boy whose parents were very wicked. They cared little, or perhaps, knew less about that glorious being who made them, and took care of them, and consequently their little son was not blessed with religious instructions which you, my dear young readers enjoy; yet he had a mild, amiable disposition, and his lovely deportment produced him many good friends, among which were some pious Sabbath School teachers. These friends placed him very kindly at a Sabbath School, hoping that he would learn those things which would be useful to him in life, and secure to him the favour and love of Jesus in a future world. Nor was this were they disappointed. This little boy was surrounded by many vicious and wicked children; and I am sorry to say, that sometimes, some of his school fellows would wish to entice him from school a day, or a half-day, to mingle with them in wickedness; and one day he was very strongly urged to absent himself from school to pilfer a neighbour's orchard, but he refused; and when he reflected on the conduct of those wicked boys, he became very sorrowful. This teacher observed when he came in, and asked him the cause. One of the other boys in the class, possessing more confidence than this little boy, related the circumstance of his being tempted to leave the school that morning to mingle with wicked boys. His teacher asked him why he did not go. He raised his eyes swimming in tears, to heaven, and exclaimed, "I know that thou God seest me." Then turning to his teacher, he said, "Whenever I am but half inclined to

sin, this text, which I learned at the Sabbath School, is in my thoughts; and how can I do that which God forbids, knowing at the time that he sees me? This text has kept me from sin many a time; and I take more pleasure in thinking about it, I know, than I could in sin."

As he grew up the fear of the Lord was evidently before his eyes, the grace of God was shed abroad in his heart, and he felt himself to be a vile, polluted sinner, upon whom God could not look upon with approbation, except through Jesus Christ the Redeemer. He therefore received Him as his righteousness, his strength and salvation. The Lord loved him, and blessed and prospered him. He at length became a minister of the Gospel. He loved the Lord and the souls of his fellow sinners so well, that he left his home, his friends, and his all on earth, and embarked for a foreign clime, to preach what the Bible tells you is "glad tidings of great joy" to a wicked, superstitious, heathen people, who were sitting in the region and shadow of death, who were not blessed with Sabbath Schools, Bibles, &c. as you are. He there preached many years, and was made the instrument of much good to the souls and bodies of men, till, at length, his heavenly Father was pleased to try him with a long and distressing fever. After some time he died, and now, his spirit inhabits those mansions of bliss which are prepared for all those who love the Lord, and keep his commandments.

And, my dear children, many a pious mother will collect her little ones around her when the sun is fast sinking in the western horizon, and relate to them the beautiful story of this good little boy. I hope you will all follow his example, and remember, as he did, when you are enticed and half inclined to sin, "Thou God, seest me."

BLEMISHES IN POETRY.

There is a fault in the greater proportion of poetry, in the attention which is given to single phrases, sentences, expressions, images, to the neglect of the poem as a whole. It would seem sometimes as if it were the sole object of the poet to collect together all the elegancies and prettiness of language, and that while he was thus 'stringing pearls,' he had forgotten that these alone are but insignificant things in a true poem. His great end should be, not solely nor chiefly to bring before the mind pleasant associations and images and illusions, but something far higher,—to unfold to the mental vision, and to stamp upon the heart, the sublimest truths of moral and intellectual being. All these single parts are necessary; they should sustain and support each other; they are the stone of which the building is reared, and should be touched with a Grecian chisel and ornamented with Grecian art. We might compare a poem to the path looks an extended country; as we ascend step by step, the prospect gradually expands and opens itself on the eye, and now we view this side of it and now that; as we rise higher and higher, the scene is enlarged, until at length we gain the summit, when suddenly the whole field of vision bursts upon us in all its vastness and beauty. If the slopes of the hill be green with springing grass, and the shadows of the scattered trees be thick, and the running waters gush up into their sandy basin and play down through the gullies and gorges of the hill, the pleasure of the ascent will be much increased. But the pleasure of ascending would be but scant, if there were nothing but these beauties scattered along the path, and no broad and commanding view of a pleasant land to lure us up. So it is with a poem—it is not enough that chance flowers should be ever bursting up along the way, but when we have finished the reading of it, the impress of some great idea, or worthy sentiment, should be left deep in the heart.—*N. A. Review.*

REJECTED LIBERALITY.

We learn that the Governor of our Commonwealth, several weeks since, received a consignment of "Prayer Books" from some benevolent individual or association at the North, together with a letter, whether anonymous or not, we do not know, requesting his Excellency to distribute them among the Executive and such families in our city, as his judgment should think in need of such a book. On examining the contents of the box, however, instead of the book of "Common Prayer," as was supposed, they proved to be "Unitarian Prayer Books." Gov. Giles not choosing to assume the functions of an Unitarian missionary, ordered them to be returned to the benevolent donors. Similar presents we understand, have recently been made to the Executive heads of several other States. Such zeal is worthy of imitation in a better cause.—*Vis. & Tel.*

DANGERS OF DRUNKENNESS.—A man by the name of Charles Jones, was accidentally drowned at the Drawbridge wharf, in this city, last week, having fallen into the water in a STATE OF INTOXICATION.—*Phil. pup.*

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